

MEN AND MISSIONS

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The Great Divide

The present outlook and challenging opportunity in the teeming, changing, virile land whose future is of tremendous significance.

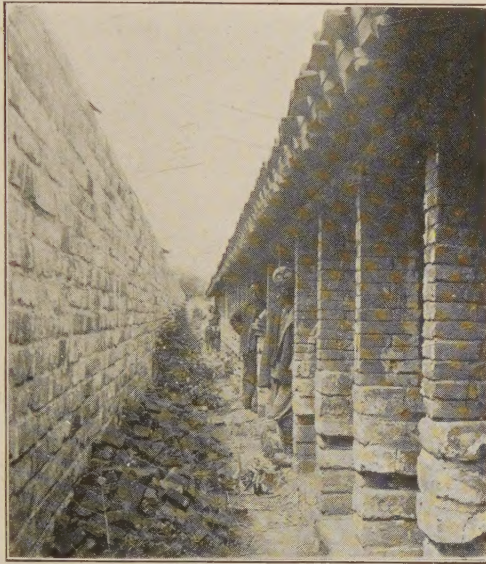
An address reprinted from *China's Millions*.

Joseph Vale

WHEN traveling through the Rocky Mountains, I looked out of the railway carriage window in the early dawn and saw a big archway over which were carved the words, "The Great Divide." I knew then that we were at the point where the waters flow either to the Atlantic or to the Pacific. We were crossing the great watershed of the North American continent.

In the report of the Mott-Eddy evangelistic campaign in China during 1913 and 1914, occur these words: "China is facing the greatest crisis in her history. She has undergone the greatest change of her four thousand years. Young China will turn in one of three directions, toward Christianity, toward a revival of some patriotic form of her old religion, or toward agnosticism and infidelity." These are not words lightly spoken. They were prepared probably by the men in the Young Men's Christian Association, who have a thorough knowledge of their own country, and they practically assert that China, with her four hundred million souls at the present day is at "The Great Divide."

First of all, China is to-day thinking of turning to Christianity because Chris-



OLD EXAMINATION HALL

tian missions have had the unspeakable privilege of making Christianity attractive. Secondly, while China hesitates, we have a glorious opportunity of making it quite sure that she shall turn to Christianity. Thirdly, if China finally refuses to turn to Christianity, the solemn responsibility for her refusal will rest upon this generation.

Mr. Cheng Ching-i, the Chinese secretary of the China Continuation Committee, a man of wide experience and a delegate to the World Missionary Conference in Edinburgh, when speaking to his fellow-countrymen in Shanghai last year, used these words: "In regard to missions in Shanghai, there are three periods: There is the period of the closed door; there is the period of the open door but the closed heart; there is the period of the open door and the open heart, which is the present time."

Let me draw two pictures. In 1814, there was only one convert in the whole of China; one Protestant convert in the whole of her four hundred millions. In 1847, there were nine; thirty-three years, i.e., one generation, of missionary effort, for eight converts. Oh, the discouragements, and the tears, and the toil of those

early years ! In West China I worked for twenty-five years. For five years of that period I worked in one place and had not a single convert. My thoughts often went back to the days of Morrison and the early missionaries, to those men who steadily toiled on day after day, month after month, and year after year, faithfully preaching the Gospel. After a time, of course, the Lord gave them results. It encouraged me when in West China, where the work was so hard, to think of these men. Think of our own mission a little over fifty years ago. Eleven of those interior provinces of China, with one hundred and fifty million souls, were without a missionary. Not a single station, not a single convert. But within those fifty years it has been our privilege, as "workers together with God," to establish two hundred and thirty-three stations in those eleven interior provinces with something like forty-five converts. That is one picture.

The other picture is this: Christian truth is permeating the nation. China from one end to the other is hearing the Gospel. There is not a single province or a single town we can not enter now. Opposition has been broken down. And now China is at "The Great Divide," and she is thinking of adopting Christianity as her choice. She is doing so, I believe, because we have had a living message to give to her people.

As a nation China is bound to idolatry and superstition. I have a book here called "The Calendar of the Gods." There are three hundred and sixty-five gods in this book; one for every day of the year. A devout Chinese takes his calendar, and worship his gods as tabulated there. But these are only a few among the multitudes of gods worshiped by the Chinese. We go to the people, and we tell them of one true God, the Father of our Lord Jesus Christ, the God of love. I have often said to the Chinese, "Do you love these idols?" and they have said, "No, we are afraid of them." It is with fear and trembling that they worship their gods.

Again, the Chinese religious systems teach salvation by works. That is the Chinese idea of salvation. Let me give you one instance. One day in West China I was going along a road, when I

saw a small crowd of people standing around a man. He was a Buddhist priest, the nine marks of his ordination were burnt into his head, and he had on his hands two boards, and on his knees two pads. He was a pilgrim. As I looked he rose from the ground, and then stretched himself out at full length upon it, marked the point to which he had stretched, and then advanced to that point and similarly stretched himself out again, and kept on doing this, alternately rising from and stretching himself out upon the ground. I met him again the next day in the city begging from shop to shop.

I went up to him and said, "What is your honorable name? Where do you come from?"

He said, "I come from the northeast of China, the other side of Peking."

"How long have you been coming?"

"Eight years."

That man had literally stretched himself across those high mountains, through summer and winter, for eight years. He had traveled two thousand miles in that manner.

"Where are you going?" I asked.

"To Lhasa, the capital of Tibet," he replied.

"How long will it take you to get there?"

"Another eight years."

I said, "What are you doing this for?"

He said, "I was born under an unlucky star, and I have no happiness and no peace and no prospect for the future. They told me that if I can do this I shall acquire a great deal of merit, and that if I can only see the living Buddha in Lhasa my sins will be forgiven."

In other words, he was working out his own salvation. That is an extreme case. But there are hundreds of thousands of Chinese who every year go to one or other of the five great sacred mountains in China, accumulating merit. Tens of thousands of old women, with their yellow girdles round their waists and incense in their hands, climb up one mountain that I know, and if when they reach the top they can see Buddha's light they think their salvation is secured.

But China is growing conscious of the utter powerlessness of her religious systems. Christianity tells of a living, personal Power, the Holy Spirit, who is able

to give victory over sin. Christianity has been the champion of the anti-opium cause. Christianity is against foot-binding, gambling, and lotteries. Christianity has cared for the famine-stricken multitudes who otherwise would have perished. Christianity sends doctors to the Chinese to heal their bodies as well as their souls. Christianity provides food for the intellect as well as nourishment for the spiritual life. For all these reasons, as well as others, young China is thinking of turning to Christianity because we have had this great and wonderful privilege of making Christianity seem worth turning to.

Now is our glorious opportunity. David Z. T. Yui, a graduate of Harvard, in an article contributed to the *Chinese Recorder*, in December, 1915, said, "As we review the brief history of the Christian propaganda in China, and as we turn our eyes to its future, our hearts are at once filled with thanksgiving and hope. We are hopeful because God is giving us to-day the best and most wonderful opportunities for progress and achievement.

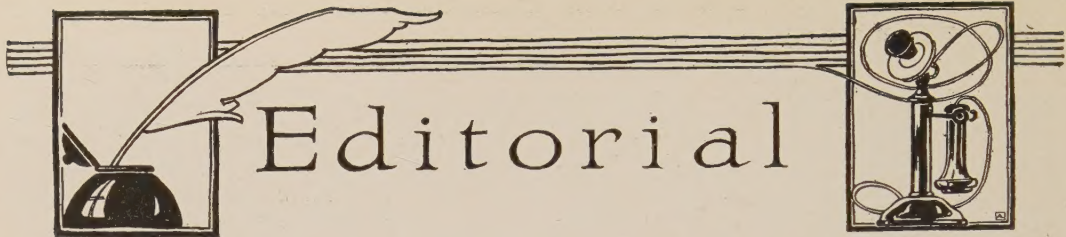
What do we mean by this?" he asks. "We mean that stubborn opposition to Christianity has ceased to exist. Barriers have been broken down. Doubts and prejudices have been expelled. Doors and hearts are wide open." Probably he exaggerates a little. The Chinese do sometimes. But, generally speaking, I think most of the missionaries who have had many years' experience in China, comparing things as they were twenty-five or thirty years ago with what they are to-day, will agree with the general statement of Mr. Yui in this respect!

If China does not turn to Christianity, to what will she turn? She will turn to agnosticism or infidelity, and there may be another period of closed doors and closed hearts.

The Church has a grave responsibility resting upon her to take the Gospel to the Chinese at the present day. In every province, in every city, in every town, the missionary can go and preach the Gospel. If we do not go in now with the Gospel it is difficult to say what the future of that great people will be.



CHRISTIAN EDUCATION IS A MIGHTY FORCE LEAVENING CHINA AND DEVELOPING THE WONDERFUL MENTAL POWERS OF THE PEOPLE



Truth Through Personality

IT is probable that no definition of preaching has been so widely quoted as that of Phillips Brooks—"truth communicated through personality." This definition applies to all forms of personal effort in behalf of the spiritual redemption of mankind. The life ever speaks louder than the words and unless there is love and genuine sincerity the testimony gives forth a very uncertain sound.

Our frontispiece this month is a reproduction of a photograph taken several years ago, but is one which is worthy of permanent preservation in the archives of Christian missions. It would probably not be possible to gather together so many missionaries of such maturity and wisdom, so full of years and labor in any other field than China. The conditions, trying as they have been, have seemed to make it possible for a larger number of workers to labor on that field for many years than in any other foreign country, though all the fields have examples of

long and heroic service.

The picture presents a gripping appeal for many reasons. It represents a sacrificial service which must ever continue to enrich the world. No one can thoughtfully look into these noble faces without thanking God for their devotion and commanding leadership. Then, too, the picture is a challenge to stalwart young men and women who look upon it to press forward to fill up the ranks in which several gaps have been made since the photograph was taken. In the nature of the case most of these long-time servants of God and the Church will cease their labors very soon. A large number of recruits is needed to take their places. It is to be hoped that some who look upon this inspiring group in this month's *MEN AND MISSIONS* may go away with the vision of some day being worthy to stand in a group like this because their whole personality has been devoted to the pouring out upon the world the truth of the Gospel.



The Glory of the Local Church

IN the glamour of big campaigns, in the enthusiasm of great meetings, let us never forget that the crucial battleground for Christianity is the local church. Plans, methods, inspiration, must be applied to the fighting units of the Lord's army, if the campaign is to be won. It is here that the visions of the big convention must find fruition. It is in the local church that the qualities of genuine leadership will be tested and developed. Here the streams of blessing for the world rise. Little children come to its altars for nurture. Youth sees visions of life's great tasks within its walls.

Here growing men fight the moral battle and win or lose. From these treasures pour forth the rivulets of gold to unite with other streams of furnish the sinews of war for the world campaign.

If the vital forces of the local church run low, if the leaders falter or faint or fail, if its fountains of benevolence dry up, or if the fires go out on its altars of prayer, well may the workers sent forth to win the world lose heart. Let all loyal men and true stand by the local church, uphold the minister's hands and make the congregation where each lives a center of world-wide blessing and power.

The Resignation of Mr. Fisher

AFTER a little more than a year of very effective service as one of the general secretaries of the Laymen's Missionary Movement, Fred B. Fisher has resigned to become executive head of the India Mass Movement Commission of the Methodist Episcopal Church. Mr. Fisher came to the Movement from the Methodist Laymen's Movement in the midst of the National Missionary Campaign at a time when his conspicuous gifts as a convention leader were greatly needed. Under his direction some of the greatest meetings in the series were held.

Before taking up the work of the Movement in his own communion shortly after it was launched, Mr. Fisher was a missionary in India for several years. This experience in the mission field combined with the great present-day opportunities presented by the mass movement toward Christianity in India, have made an unusually powerful appeal to him. The task to which he is now to give his attention offers an inspiring opportunity for the service of one whose executive ability, platform gifts and skill in handling large conventions are of a high order. Success to him as he enters upon this great work!



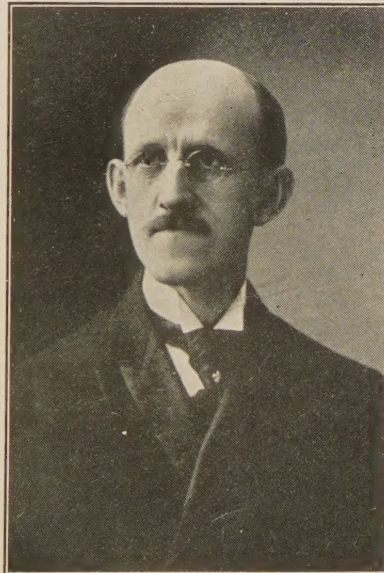
A Strong Addition to the Secretarial Staff

FEW men among the leaders of the missionary forces in America during the last twenty years have had a more intimate connection with the stirring missionary developments of that period than Fred P. Haggard. He spent six years in India. For sixteen years he was one of the secretaries of the American Baptist Foreign Mission Society. This position furnished opportunity for the calling out of the unusual executive gifts possessed by Mr. Haggard. During this period of service in his own communion he was related to all of the great inter-denominational missionary activities. He has been a member of the Board of Managers of the Missionary Education Movement almost from its inception and was chairman of the board for eight years. He was made chairman of the Home Base Committee of the Foreign Missions Conference when that committee was organized, and gave a large amount of time to the many activities of the committee.

In 1916 he resigned from his position with the Baptist Board and went

on a special mission to Russia for the International Committee of Young Men's Christian Associations in connection with the work for men in the prison camps. He was elected a secretary of the Laymen's Missionary Movement at the March meeting of the Executive Committee, and for the next few months will give large attention to the organization of a thorough-going publicity campaign in connection with the appeal for Armenian and Syrian relief.

Mr. Haggard's strong executive gifts, his wide and intimate touch with the missionary problems of the home church, his large knowledge of conditions in the mission field, and his rich experience in connection with many lines of missionary activity fit him in a unique way for the position to which he has been called. He took up the new work on March 15th. He is most cordially welcomed to the secretarial staff and it is confidently expected that he will render a very great service to the churches in the work to which he comes with great enthusiasm and devotion.



FRED P. HAGGARD

Barbed Arrows

A few pointed sayings from the public addresses of William A. Sunday,
America's best-known evangelist.

Some homes need a hickory switch a good deal more than they do a piano.

You don't have to look like a hedgehog to be pious.

In every community are some felks the devil can catch with a bare hook.

If you depend on your emotions for motive power, you will come to a good many places where the wire won't work.

There are too many men in the pulpit to-day who preach as if they didn't expect any help from God.

Going to church don't make anybody a Christian, any more than taking a wheelbarrow into a garage makes it an automobile.

Too many churches are little more than four walls and a roof.

Call the devil by his right name, and you will make many a man with broad phylacteries as mad as fire.

Trying to run a church without revivals can be done—when you can run a gasoline engine on buttermilk.

When I hit the devil square in the face some people go away as mad as if I had slapped them in the mouth.

The backslider likes the preaching that wouldn't hit the side of a house, while the real disciple is delighted when the truth brings him to his knees.

Whenever the devil gets a chance to put a thorn in a good man's side, he jabs it in deep.

The repentance that counts with God must be brought down to a spot cash basis.

There wouldn't be so many non-church goers if there were not so many non-going churches.

If you are strangers to prayer you are strangers to power.

I am an old-fashioned preacher of the old-time religion, that has

warmed this cold world's heart for two thousand years.

What God needs, and the world needs, is men who are solid mahogany all the way through.



Transforming the Play Spirit

Christian athletes from American universities all around the world are lifting up a new standard in games and sports.

Maynard Owen Williams

THE term athletics need not mean highly specialized exercise. The play spirit and the mild exercise of small children are as necessary as more pretentious games. Nearly every Chinese city has within its walls several yamens, or palace yards, which are now used as places for beggars to ply their trade and exhibit their sordid deformities to old and young alike. What a wonderful chance to supplant deformity and disease with sturdy health!

At New Year's, these open spaces are used for various gambling devices and the selling of toys. Gambling is a national passion in China and boys learn the gambling games at New Year's time, when they are given handfuls of copper cash which they gamble with in the open spaces in front of the temples and old palaces. Athletic contests meet the desire for competition and excitement and these open spaces are immediately available for playgrounds. They require only leveling and plotting to make them highly efficient centers of healthful exercise and national growth. Imagine, on New Year's Day, a gigantic flag drill, participated in by a thousand boys and girls, with songs of patriotism to instil national pride in the people, or a Chinese Boy Scout exhibition with a chance for the

Chinese youth to teach efficiency and patriotism to his parents.

The Boy Scout movement is kindling a new spirit in the youth of the civilized world. Such a movement only lacks leaders and land to make huge strides in China, as it has made in other countries.

And out of this movement would arise an erect, alert, self-confident youth who would shun idleness from choice. After a rather intimate knowledge of conditions in China, I have no hesitation in saying that if I were a scoutmaster, with a desire to make the Boy Scouts an active force in world friendship and unity,

I would go to China and carry on a work which has already begun and which will affect millions of the brightest young men in the entire world.

If the play spirit is not developed in youth, it seldom develops. The games that you and I still play were learned when we were children or grew out of the more childish games. In the United States children will play, no matter where they are, or what accommodations are to be had. Here the well-developed play spirit must be guided and directed. In China the play spirit is not spontaneous; it must be created. For this, trained leaders are necessary. American mission schools are developing these leaders.



BASKET BALL TEAM, WAYLAND ACADEMY. MR. WILLIAMS
UPPER LEFT CORNER



BOY SCOUTS IN PORTO RICO ENJOYING LIFE

The abundant life which Christ came to give, is thus being fostered and developed by athletic training.

Not only are mission schools spreading the play spirit among the children who need it so badly, but they are directly influencing the very leaders of thought and government. At Wayland Academy, the mission basketball field was used several times a week by the military officers of Chekiang who later taught the game to hundreds of soldiers on twelve fields in different parts of the city, which were exact copies of the Wayland field. As there was not time to send to America for basketball goals, I spent an entire afternoon in a blacksmith's shop, not only showing the blacksmith how to make the braces, but actually hammering them out myself. He could not make them from a drawing, but when one pair was made, he copied them exactly. This is exactly the condition in Chinese athletics now. Foreigners are needed to start the work, but once started it keeps right on developing. A letter from a fellow-teacher in Hangchow mentions the fact that in a composition telling how the boys spent their vacations near-

ly every boy mentioned the fact that he exercised regularly. Yet those boys had never had any idea of regular exercise before.

Every student at Wayland Academy has an hour of supervised athletics every day, and in one year there was a noticeable improvement, not only in health and carriage but in manly courage and determination. During my first week at Wayland, one of the boys came up crying because he had hurt himself. Six months later, he and I "headed" the same football and I cut his head badly with my teeth. With blood matting his hair, he smiled and asked me if he had hurt me. He'll make a strong Christian.

Tuberculosis is making tremendous strides in China. If Chinese cities were three stories high instead of one, the mortality would be frightful. The development of the city in China, with the improvement in transportation and the growing complexity of industrial conditions, will bring about even worse conditions. The simple rules of sanitation and hygiene taught in the mission schools are doing much to alleviate conditions. Fresh air, pure food and exercise are the

prescriptions of the greatest doctors. Cramped quarters, filthy streets and lack of healthful exercise deprive the Chinese of the cheapest and most efficient medicine in the world.

There are in China to-day scores of mission schools under many boards and teaching many creeds. Every one of these mission schools aims at one great object,—the development of moral character and the abundant life. They must produce moral character or fail. The mission schools and the Young Men's Christian Association, inadequately equipped as they are, are the main exponents of athletics in China to-day. Nothing but the fact that athletics do develop moral character justifies their place in a mission school. Yet in the city of Hangchow, with a population of three-fourths of a million, the only school that had a trained director of athletics and sufficient land so that all the boys could exercise at once, was a mission school.

The athletic fields of China are the birth-places of unity and democracy, the training schools of moral and physical courage. Physical courage, needed as it is in a peace-loving nation, is not an end. It is but a step to the moral courage which China must have, whether it be monarchy or republic, if it is to be the nation that it ought to be. Patriotism is not that which points to a proud past, but that which paves the way to a glorious

future. Athletes can not improve ancestors, but they can and will improve the descendants of the student and governing classes. What is past can be praised and emulated but it can not be changed. Patriotism must not rest on ancestor worship but on strong men with moral courage. Athletics are developing that kind from Shanghai to Chengtu and from Peking to Canton.

Team work, the sacrifice of self for the common good, is the spirit of athletics and it is the spirit needed in China, irrespective of political forms. But team work does not imply blind submission. The team work of the athletic field will make itself felt, not to overthrow a political form, but to develop a united nation, with moral character to demand and secure the right.

A new day is breaking in China. Instead of devoting a life time to the cultivation of a memory and a ten-inch finger nail, the students of China are striving for the highest type of moral manhood. Returned students from America are working wonders from one end of the country to the other. The old habits of study are already displaced and the stoop-shouldered recluse, whose coffin-like examination hall typified his whole life, has now entered upon the educational methods which are typified by efficient laboratories and broad athletic fields.

Josepha and Her Baby Boy

Devotion to duty, inspired by the Gospel, which the missionary teaches, is often more powerful than any other force or human tie.

Gerrit Verkuyl

SHE was a charming young Filipino woman; slightly taller than the average; luxuriant black tresses falling over her shoulders; her eyes dark and large; her face sympathetic and tender with a mother's love. For she had a fine baby boy, some fifteen months, who resembled her husband and carried the same name of Hilario. He had learned to

run about and to say a few native words and was in every way as attractive a baby as can be the pride of any mother.

Josefa herself assisted in the elementary teaching of the grammar school and took at the same time the studies of later grades. She was not extraordinarily brilliant, but she studied faithfully and made good progress. When she first began to

help in the teaching, her wages were only ten pesos a month, or five dollars in our coin; but she had been raised to fifteen pesos. Hilario senior, who was in charge of a hemp warehouse that belonged to an English firm, brought in thirty pesos, so that the little family was able to enjoy the necessities and even a few of the luxuries of modern life.

It was a happy family. Often as the school's principal walked by her cottage Josefa would hold up her darling boy and show his chubby hands, his well-formed limbs, his healthy cheeks, and then she would fold him to her bosom to cover him with kisses.

The principal of the school saw a chance for Josefa to improve their already happy condition by her taking examination for what is called insular teaching, for which the teachers receive as much as forty pesos a month and which brings with it a corresponding increase of honor. But the natives of the Philippines are naturally fearful of failure, which they regard as an undying stigma. For that reason Josefa hesitated long; but at last she consented to make the attempt. The principal frequently encouraged her, showing how well she progressed and picturing what it would mean if she succeeded. In this way the young mother kept up courage and seemed to become thoroughly prepared against the approaching ordeal.

On the day of the official examination she passed the principal's house to reach the superintendent's office. It was evident from her looks that she was deeply in earnest. Nothing seemed to interest her, so preoccupied was she. When the principal entered the office Josefa did not once lift her eyes from the papers, but kept on writing as if she noticed no one. Her cheeks were flushed,—an experience which rarely occurs in the case of Filipinos. She went home for a brief luncheon, then was in her place again at the superintendent's office, which she never

left till all the work was finished. But that afternoon she appeared even more sober than in the morning, and her cheeks were more deeply flushed.

Toward evening the principal resorted to Josefa's home. She came to the door, sobbing as if her heart were breaking;—and it was. "Don't cry," exclaimed the principal, "just let me see the baby. You're all right; you have passed the examination." But instead of rejoicing over her success, her grief grew beyond control. "My little Hilario is dead," was all she could sob out for a while. After some time she got herself more under control and told how the child had been taken sick yesterday and had tossed in his little bed all night. During the day his father had remained at home to take care of him, while she went to the superintendent's office to take her examination. Had not the principal assured her that she should? As she walked back at noon, she wondered whether baby were still alive. She found him gasping for breath, and knew that the hour was near. Colentura was burning up the child, and the day was unbearably hot. Nevertheless, she returned to the office in order that her work might be finished, as the principal had suggested. While she was bending over her papers, she knew that the spirit of her darling child was leaving. And on her return she found that her worst fears had become true. Hilario had slipped from her and she was not there to hold him while he breathed his last. But she had done her duty as the principal had impressed it upon her.

The young mother cast herself upon the cold body of her little one, bathing the set features with her tears. And the principal knew that some things are greater than advance in the world of intellect and success in examination. And one of the things that are greatest is the love of a mother for her child, no matter in what part of the world that mother may be found.



How a Crisis was Met

A vivid picture of some of the problems involved in building up a strong Church in China, and a revelation of the character of the Chinese.

Charles E. Scott

WE were holding special evangelistic services in a village of my mountain parish. It was the dead of winter; some sixty of us were packed into a tiny room that no one would ever have guessed could hold so large a company. The audience was blissfully ignorant of such inconveniences as heating apparatus, or of floors to keep the cold and damp away from their feet.

The afternoon meeting was still in full swing. Snow was driving hard. We had settled down to the thought of being snowed in. There was nothing to distract, and all were giving themselves to the things of the Spirit, when suddenly the door opened and a man, snow-covered, stepped in. He held up a letter which I was soon reading. It was from an elder in a village farther up the mountain trail. He stated that the church there was going to pieces under his shepherding, citing ten reasons in proof; and this was followed by a sentence in which he resigned his office.

I knew him well, brusque and almost savage in speech, a college graduate, a keen business man, and with a will to push things through. Though somewhat feared by his fellow-villagers for his impatience of opposition and domineering ways, all respected his intelligence and energy. He was a strong man and I knew that under the rough exterior was a goldmine of a heart, could it only be reached. The tone of his letter indicated that he was not miffed or angry; on the contrary, was sobered and sorrowing, weighed down with care and anxiety. Significantly, he asked me to come at once. He certainly knew that he was making considerable of a request. He could see the snow filling up the trail; he knew how the Chinese fear to venture forth in the night. He knew that robbers had their

rendezvous all around us; he knew, as well as we, of their recent near-by activities.

It was evident that in his village a spiritual crisis had been reached. I uttered a swift, silent prayer for guidance, and became convinced that I ought to go. There was a chorus of objections. Many reasons were voiced why I should not go, especially that night. I told the objectors that the local elder and evangelist present could conduct their meetings, and that it seemed right for me to go. I asked for a man accustomed to the trail to accompany me, but none offered. I then said that I would go alone. At that a man volunteered. As we talked the wind stopped blowing, the snow ceased to fall, and the moon came out, pouring glory-light upon the peaks and valleys. With the assurances of the group that they would pray steadily for us on the way and after our arrival, we started.

Practically all the trip we made in silence; we were too thoroughly engaged for an hour and a half with vigorous plowing through the snow to indulge in much converse, and nature was overpowering in her impressiveness. It was one of the most magnificent, awe-compelling nights imaginable.

Arrived, we found the heads of families eager to meet with us. They were soon assembled in the church building.

The isolation of the mountain, veritable human eyrie that it was, together with the heavy snow-fall that added to the sense of aloofness from the rest of the world, as well as their own struggling consciences, all combined to bring them about and shut their thoughts in upon themselves, as though by an enclosing wall. The unearthly silence and the wondrous glory of the night had an indefinably impressive place in our thoughts. The splendor of God about



A MISSIONARY HOSPITAL—NATIVE HOUSES IN THE FOREGROUND

us seemed to quiet all hearts and make men ready to listen to God's will, as revealed in his Word.

I recalled that I had never arrived at that village except with a feeling that the Devil had preceded me, and that a fierce fight with him was to be expected. This time I had one encouragement never before experienced. At their own volition, under the leadership of the resigning elder, they had spent fifteen days in special preparatory prayer. As a result they, as well as I, knew that they were sick of soul. Only, unlike many Christians in like condition, they were to become willing, as events proved, to confess their soul-sickness and take treatment. Their difficulty was the serious condition of the robber of God both in time and tithe.

On earlier visits to that place I had been forced to refuse to administer the communion, because they did not keep the Sabbath. This I had in mind as I spoke that night from the text in Nehemiah on the cleansing of the temple and the restoring of Sabbath observance: "Then contended I with the rulers and said: Why is the house of God forsaken? What evil thing is this that ye do and profane the Sabbath Day? Did not our fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath."

The meeting that evening was manifestly Spirit-guided. Rarely have I seen such attention, painfully intense. They were all eyes and ears. These mountaineers had experienced many and startling things since the European war had fired the world. Indeed, it had kindled in their midst a woe that it is not wise here to tell.

After the sermon the father of the local elder arose and spoke. Studying his face, strong and wrinkled, one might understand why this old mountaineer had been chosen to represent forty-two villages in their dealing with the German Government. Though of uncouth exterior, everything about him piqued interest. Plain and blunt, his words searched every corner of the L-shaped meeting house, as well as the souls of his auditors. He made a speech out of his heart to meet theirs. His voice, thin and high-keyed, almost screamed out its burden: "We have received grace upon grace, yet we have not brought forth the fruits of repentance. We do not have the burning heart for Christ, and we all know that God's hand has fallen heavy upon us. At first we ourselves worked on the Sabbath Day like those whom Nehemiah rebuked. Then the foreign shepherd enlightened us, and we ourselves quit that—in part, as well as Sunday marketing—in part; but, while we were assembled here to

worship God, we sent our hired men up the hillsides on the Sabbath to cut pine branches and to commit some sins that we, with our own hands, might be spared from committing. It is high time we repented. We have been living in known sin, in crookedly loved sin, in the church looking sideways at sin: or, like Lot's wife, with backward glances at sin, and if we do not soon change, then God will remove our candlestick out of its place. And we will be cut off from Him because we chose, like the dog, to go back to our uncleanness. God has had patience with us long enough,—too long. I tremble for us. Whichever book of the Bible I open, I have fear because of our sins." As he sat down, his final sentence was, "Woa cheng dei hai pa"—a strong phrase suggesting: "I fear even to the limit." His voice trembled, then failed from emotion. His long, bony finger pointed upward in warning impressiveness, as if to direct their vision toward the wrathful Ruler of all the earth descending for judgment.

The metaphors of his speech were at times somewhat mixed, but he had given an honest and terrible warning. There ensued a long silence, then weeping here and there all over the house. Strong men bowed and broke in spirit. And, seized by a common impulse, all rose and began to pray out loud, crying together to God for a heart of repentance, so that He might visit them in forgiving power. The meeting ended with that united, agonized prayer. There was just one thought of solace that followed them to their homes at the close of the service. As an offset to the malediction upon themselves, pronounced by one of their leaders, the missionary read without comment, Revelation 3: 20: "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and sup with him, and he with me."

The next morning all the Christians assembled in the church to discuss the situation that faced them. The missionary was led to speak on Peter's denial. When he had finished, the strongest man in the church, the resigning elder, arose and said: "The Devil has just about got us. I feel as if this is our last chance to repent. I have only one ray of hope from this exposition. Luckily, Jesus said: 'Simon, Simon, behold Satan asked to

have thee, that he might sift thee as wheat: but I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren.' Our sins have no bottom, and they are numberless. The heathen say: 'We are no worse than they.' All the villages know us and our ways. Our affairs have become a by-word and a hissing to them, and a stench in the nostrils of God. I have no words to express our disgrace and loss of face!" All knew at what he hinted, and because true, this exhortation made their hearts shrink, as flesh from a red-hot iron.

He continued: "We have all heard from the lips of our pastor, of the recent blessing that has come as the result of tithing to the village of Yellow Rock Peak, down the valley. Why should we miss this blessing and be cast off? But we must decide quick. And we must hurry up about the Lord's business, like Jonah after the great fish spit him out! Do you think that when he was, by the mercy of God, finally resurrected out of the grave of that creature's stomach, he first went home and fussed around to change his clothes and clean up? No! He departed straight for Nineveh. He had enough of going west when the Lord told him to go east! We have cheated God out of money as well as time, to the limit and to our hurt. We all know that it is more blessed to give than to receive. Our mountain streams and village ponds, in contrast, prove it. The former flow on and on, and the more they give out, the more they have to give, till they are finally swallowed up in the richness and fullness of the sea yonder. The latter keep everything they get, and give out nothing, and their waters get ever thicker, till after wheat harvest they are apt to dry up. We have illustrated perfectly the proverb of the Wise Man when he said: 'There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty.'

"In outraging the Lord, what bitterness have we not made ourselves eat? We have been unwilling to pay our school-teacher's salary, and our school, which is the hope of the church, has failed. For two years we have not paid our evangelist, and with what result? The yamen has fined us to the extent of eight

hundred taels, which is more than would have been our entire tithe for two years, had we paid it to the Lord. Not only has our district, more than any other, been tyrannized over with false charges and hounded with blackmail, but we have been fined for our dead!"

This was a terribly significant sentence, needing no comment. All understood it and shuddered. Within the last four months the wife of one of the Christians, in a fury of passion, had destroyed herself; and the wife of this elder speaking, had, on Christmas Day, after a scandalous fight with her father-in-law, killed herself with poison, taken to spite the

pincers, and they have been strung up by the thumbs; they have been forced to step bare-foot on hot irons. Ah, the way of the transgressor is hard! We are not only the contempt of passers-by, but we are a good deal poorer in money, and our troubles among ourselves have been greatly multiplied. As we heard last night, it is high time that we change our manner of life!"

All knew that he spoke only too truly. The four men were there who, earlier, had unsavory prominence in the notorious murder case of this mountain church. After their excommunication some of us had given ourselves to prayer for them,



EDUCATION IN CHINA AT THE TOP. GRADUATES, PEKING UNIVERSITY

members of the family, with whom she was at variance, thereby bringing embarrassment and disgrace upon them. For each of these deaths the yamen had fined the village fifty dollars.

"And," he continued, "not only have our sins been made the ground of wringing money out of us without just cause, but our people have been terrorized with torture for cutting branches off our own trees on our own mountain-side. Men have been stripped naked in the winter and doused in the cold stream; they have been bound and laid on their backs and kerosene oil poured down their throats; they have been bamboosed beyond endurance; their joints have been crushed with

and they had repented with a great repentance and had again been received into the church. Until they had taken that good step, their lives had seethed in a caldron of trouble and punishment. They sat there, with other hard-headed and wrinkle-faced mountaineers. On their faces, which some foreigners would call stolid, I saw tears glistening. Touched rightly, they were capable of noble deeds.

Finally, one of this quartet, whom on a similar winter day we had once supposed to be beyond repentance, arose and began to pray. Never in my life had I heard anything like that prayer. He prayed through the ten commandments. Starting at the first one, he mentioned his

and their sins connected with its infraction; and so on, down the entire list.

Again the people arose and prayed out loud together. And when the opportunity to subscribe on the tithing basis was offered, practically every one did so. They said that the amount raised was about five times as much as they remembered to have pledged for many a year.

As soon as they got to that point of willingness, some interesting results were produced. For example: The teachers in the station are divided into four grades. The best grade of men receive a salary of sixty-six dollars, Mexican, a year; the second grade, sixty; the third grade, fifty-four; and the fourth grade, forty-eight (about twenty dollars American gold). A fourth-grade teacher had been assigned to this village, because of the supposed inability or unwillingness of this village to do any better. In view of the amount of money of which they now found themselves possessed, they decided to invite a highest-grade man; and, for the first time during all their church history, to divert to themselves none of the station's school money. And the next day an escort went to bring back to their village, as teacher, a college graduate, one of the best men on the field.

The station also decided that unless they should pay at least one-third of the evangelist's salary, they should have none in their midst. They were easily able to pay their share. The most amazing thing to them all was, how the accumulated difficulties and troubles among themselves, now, through willingness to deal fairly with God, disappeared as mist before the rising sun.

Various families, all church members, had by common consent, joined in looting the church building of considerable of its furniture—benches, stools, chairs, cooking utensils, etc. There had seemed to be no conscience in the matter. It was now with shame confessed that any suggestion as to inaugurating a church "shower," or as to who should first "return the vessels of Jehovah to his holy

temple," as it was grandiloquently put, had resulted each time in a row. None had been willing to take the first step. Now it occurred to everybody that, without regard to any loss of face that might be involved, each should return at once what he had pillaged from the Lord's house. And it was unanimously voted that hereafter no one should, for his private use, take anything out of the church building; nor should they store any grass, or brushwood, or any of their peasant crops, in the building.

Until that meeting began, it looked perfectly hopeless for certain poor boys and girls, who had completed the primary school age, to be sent away to enter the higher station schools; but now the way was opened for them to go, and they prepared at once to do so.

The rough strong man, whom everybody feared and nobody wanted to continue as their elder, amazed all the members by making an actual resignation. He weepingly rehearsed his unfitness and his heart's anguish at the way things had gone to pieces under his shepherding. They knew that his resignation was not a mere saving of face. Indeed, he had no face left! He and they knew it. He was at last like Jacob—humble. In the meeting that followed he was so gentle and unselfish, and proposed so many things for the good of the church, that every one in glad amazement knew that this was of God.

He himself led in advocating the election of his successor. Had he not been moved to do so, there might have been a clan fight. This successor is the son of an elder, who, many years ago, when the venerable and honored Dr. Corbett came preaching in this region, had gladly accepted the true God.

The meeting closed with mutual felicitations in the churchyard. Gazing at the mountains of God that hemmed them in, each man kept saying to his neighbor the Chinese equivalent of "What hath God wrought!"





Ways That Win



A School with a World Vision



The First Methodist Episcopal Church of Parsons, Kansas, the Rev. James A. Stavely, pastor, held a School of Missions, November 21st to 24th. The school was under the direction of a committee representing the Sunday-school, the Epworth League, the Woman's Home Missionary Society, and the Woman's Foreign Missionary Society. There were sessions at 7.30 o'clock for the four nights of each week—eight sessions in all. Each session was divided into two periods. On each evening except Wednesday, the classes met at 7.30 and were followed by lectures of vital interest. On Wednesday evening the class period was followed by the regular prayer meeting. The books studied included *South American Neighbors*, *The New Era in Asia*, *Mexico To-day*, *Immigrant Forces*, and *The South To-day*. Leaders were secured from other churches to help in the enterprise. The announcement of the school appealed not only for the support of their own people, but also extended a cordial invitation to those of any church who are interested in the biggest business of the world. There were no dull moments. The people were asked to attend the sessions of the school for a given period just as they were accustomed to be invited to attend a revival meeting night after night for several weeks. It was a school for busy folks and was planned to meet their needs. Busy people have a right to know something of the forces which in this marvelous age make for the establishment of the Kingdom of God on earth.

Seventy-five members of the church were enrolled on the first evening, and the average attendance was seventy. The cause of missions has had such a boost as it has never before had in that church, and one Sunday-school class of twenty high-school pupils is busy now with *South American Neighbors* as the outcome of the school. They are using

the book in the Sunday-school class hour as their text for the day.

* * *

The Canvass: Do's and Don't's

H. F. LAFLAMME



DO'S:

First. Fix the day for the canvass four to six weeks in advance, so as to allow ample time for careful preparation.

Second. Prepare a budget, making it include all the appeals usually made to the people throughout the year, print it and promise the people that if they underwrite the budget during the canvass, they will be protected from all petty, teasing, multiplicity of appeals.

Third. Make it clear, however, that the special Thanksgiving, Christmas and Easter offerings may be retained.

Fourth. Educate the entire congregation—beginning four Sundays in advance. In all the services of the church, each week, present the following subjects:

(1) The work and worth of the local church to its membership individually, to the families of its members, and to the life of the community.

(2) The patriotic contribution of the local church to the Christianizing of the nation.

(3) The world work of the church.

(4) Canvass Sunday. Review what has been emphasized on the three previous Sundays and close with a strong presentation of Christian stewardship.

Fifth. Distribute to each communicant member and possible contributor appropriate pamphlets each week and send to each one or two letters with copies of the report of the church for the year, and the budget for the coming year.

Sixth. Organize as many of the following committees as the size and character of the parish demand:

One on arrangements, to select the captain, to make lists of available canvassers to be selected by the captains for their teams, to prepare a list of the contributors on cards by families, to determine with the ministers what interests should be dealt with in each of the four to six weeks' preparation, and to furnish the canvassers with all that they need for the canvass.

The Publicity Committee, to select pamphlets for distribution each week of the educational campaign, to print and circulate the budget and a concise statement of the church's work for the year; to prepare the necessary charts, to send out letters to resident and non-resident members and to publish the report of the canvass in the local, the denominational and the missionary press.

The Conveyance Committee, to secure automobiles and carriages for the canvassers on Canvass Sunday.

The Meetings Committee, to arrange meetings for the coaching of the canvassers, and to secure the co-operation of all the organizations in the church to act during the educational campaign a month previous to the canvass.

The Financial Committee, to prepare a budget, the pledge cards, the memo cards and the report of the canvass to the parish.

Seventh. Consecrate the canvassers by public prayer at the morning service in the church the day of the canvass. Send them out in the spirit of prayer.

DON'TS:—

First. Don't canvass at the morning service and then send the canvassers out after the non-contributors. Make it a personal canvass.

Second. Don't send pledge cards out by mail asking the people to fill in and give them to the canvassers when they call. These men are not collectors—they are canvassers, and no one is expected to contribute until they have had an opportunity to personally present their proposition.

Third. Don't take it for granted that the people know about what is needed un-

til the canvassers have called themselves and presented the case. Therefore, discourage subscriptions being made until the canvassers call.

Fourth. Don't designate names to the canvassers until after the Sunday morning service on the day of the canvass when the men are ready to go out.

Fifth. Don't drag the canvass out. It is possible to clean the slate the day of the canvass.

Sixth. Don't wear the canvassers out with two many coaching meetings,—one to enlist two or three weeks before the canvass, one to coach them one or two days previous to the canvass, and one for final instructions on the Sunday of the canvass, will be sufficient.

Seventh. Don't expect too much of the canvass. It is only a method and will not overcome the handicap of inefficient leadership that does not command the confidence of the members, or of a membership that is unwilling or incompetent to undertake its financial tasks.

FINAL WORD:

Appoint the strongest, the most influential and the most efficient man as the chairman, and then let everybody pray and push!

* * *

The Will of God and a Man's Life Work



It was a unique experience to visit a study class of twenty men at Sterling, Illinois, whose text-book is Henry B. Wright's "The Will of God and a Man's Life Work." The teacher is the pastor of the church, Rev. W. L. Collin. It would be expected that Christian college students or young people at a summer conference would study this great book—but with what surprise one finds a group of grown men in a local church giving themselves to the study of so serious a book. The interest was intense. They have christened themselves "The Fishermen's Class." Their life work is determined. The Kingdom of God is the first claim. They held before them that famous statement of John Huyler, the great Christian philanthropist—"My real business is the Kingdom of God; I sell candy and soda to pay expenses."

Recent Field Activities

Being sketches of meetings here and there throughout the country.

Pacific Coast Decennial Meetings

A SERIES of one-day conferences in addition to many special meetings with selected leaders culminating in a decennial dinner, was held on the Pacific Coast from February 8 to March 9. The cities visited included Spokane, Seattle, Tacoma, Portland, Sacramento, San Francisco, Visalia, Los Angeles, San Diego and Riverside. The speakers from the East were Herbert S. Johnson, Frederick A. Agar and W. E. Doughty.

Many inspiring evidences of the power and permanent influence of the conventions held last year were found in every city, notably in Portland, Sacramento, the San Joaquin Valley and some of the smaller communities around San Francisco Bay. The denominational leaders on the Coast have given cordial support to the Movement in all its plans and several of them were present at every meeting. There were clear indications everywhere that financial conditions are improving, especially in the dry states. For example, the bank clearings for February of the six cities having the largest population on the Coast exceeded the clearings of the corresponding month last year by more than one hundred and forty millions of dollars.

One of the definite matters taken up in all these cities was the question of opening an office on the Coast and employing a Laymen's Missionary Movement secretary for that field. The proposal met with much favor and a budget was secured. An extensive field campaign was outlined, thoroughly discussed with a large number of leaders and seems to meet with very general approval. The plans include eight or ten conventions and ministers' councils in California in October and November, 1917, and a similar campaign in Washington, Oregon and Idaho in February and March, 1918.

Paterson, New Jersey, Convention

A CONVENTION of the Laymen's Missionary Movement was held at Paterson, N. J., February 18-20, 1917. Paterson has a population of 140,000, of which seventy-three per cent are foreigners.

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The city has sixty-four Protestant churches with 24,000 communicant members. Sixty churches were represented at the convention by six hundred and sixty delegates.

Sunday, the 18th, was a missionary field day in the churches of the city. Eighteen missionaries and other workers reached thirty-one regular church services morning and evening. The opening meeting of the convention Sunday afternoon was attended by seven hundred and fifty men. A parallel meeting for women was attended by seven hundred.

Among the speakers were Dr. William I. Chamberlain of the Foreign Mission Board of the Reformed Church; Clarence D. Usher, M.D., of Van, Turkey; J. W. McKean, M.D., of Siam; George Innes of Philadelphia; William Edgar Geil, traveler and explorer; Rev. F. J. Clark of the Episcopal Board; Rev. U. L. Mackey, superintendent of the Presbyterian Synod of New York; C. V. Vickrey of the Laymen's Missionary Movement; James R. Joy, editor of the Christian Advocate; Dr. E. W. Miller of the Reformed Church, and Sumner R. Vinton, whose moving pictures were a feature of the last evening meeting.

H. F. Laflamme, of the Laymen's Missionary Movement, was the executive secretary in charge. Samuel McCollom was the chairman of the committee, and supporting him were the following vice-chairmen: Rev. David S. Hamilton, of St. Paul's Episcopal Church; Vice-Chancellor Stevenson, and George Hardy Payne. Joseph N. Brown, secretary of the Young Men's Christian Association, was recording secretary.

The need of the convention was made evident by a study of the church statistics. Ten years ago the church members in Paterson averaged thirty-three cents per member, per week, for all church purposes. The statistics gathered for this convention showed that 21,500 members average only twenty-seven cents a member per week, divided as follows; twenty-two cents for local church expenses, four cents for home causes, and one cent per member for foreign missions. This indicates the need of enlisting the large number of new members brought into the church by the Sunday campaign who have not yet caught the missionary vision, or been stirred by the missionary impulse. This revelation startled the missionary leaders of the city into the fixed purpose to enlist their members in an adequate support of missions.

Decennial Dinner at Newark

A decennial dinner was held in Newark, N. J., February 8, just about one year from the date of the convention in last year's campaign. Mr. Charles T. Titworth, the chairman of the committee, presided.

Sumner R. Vinton, of Burma, presented his travelogue, "In Pagoda Land," illustrated by moving pictures. Fred B. Fisher spoke on "The Advance of a Decade and Present World Conditions." Clarence D. Usher, M.D., of Van, Turkey, spoke on "Through Two Sieges by Turk and Cossack," through which he passed last year.

Presbyterian Conventions

THE biennial conventions which have been held by the Laymen's Missionary Movement of the Southern Presbyterian Church have had a far-reaching influence upon the policy and life of that communion.

This year two home missionary conventions were organized to place before the church in a larger way the obligations of the church to the great unsolved missionary problems in America. These conventions were held at Lexington, Ky., February 20-22, and New Orleans, La., March 13-15. The general theme for both conventions was "America Must Not Fail."

The programs were participated in by a very strong group of speakers; among these were several laymen who made a very profound impression. The total number of men registered at the two conventions was 2,159. Of these 1,370 were at Lexington and 789 at New Orleans. There is no doubt that these two conventions will result in a permanent and powerful influence throughout the entire denomination, lifting many men to new standards of giving and devotion to the Kingdom of God. The success of these conventions is a great tribute to the vision, leadership and organizing gifts of Mr. Charles A. Rowland, the chairman of the executive committee of the Southern Presbyterian Laymen's Missionary Movement.



Enlargement of Relief Plans

THE American Committee for Armenian and Syrian Relief is encouraged at the outlook for a substantial increase in offerings. This is due in large part to the establishment of confidence that funds will actually reach those for whom they are contributed. Men like ex-Ambassador Morgenthau, Mr. Cleveland H. Dodge

and others are dealing with the perplexing problems of exchange and transportation of funds. On the field itself there is a surprisingly large number of persons assisting in the work of distribution. Ninety missionaries of the American Board are available for this purpose, besides the American consuls, representatives of the Presbyterian Board and other

trustworthy agents and agencies. Hope that the cargos of the steamships *Cæsar* and *Des Moines* may soon be delivered, is also brighter, as negotiations to that end are being vigorously pushed.

Conference of Workers

In connection with the recent annual meeting of the committee in New York City an all-day conference was held, attended by missionaries, former residents in Western Asia, and other authorities on conditions in that region. A careful survey of conditions revealed the following startling facts:

Present Conditions

There are at the present time approximately 2,144,000 persons, mostly women and children, destitute, homeless, helpless, who with occasional exceptions have no means of livelihood except as provided by the American Committee for Armenian and Syrian Relief.

The above figures include the Christian Armenian, Syrian and Greek populations, but do not include the countless thousands of innocent Moslem women and children, who in their extremity of need are now asking for help.

A careful study of present food conditions and prices (much higher than in America) indicates that a per-capita allowance of ten cents per day, or \$3.00 per month, will be required merely to sustain life.

To care properly for the 2,000,000 and more now dependent upon the committee will at this rate require a monthly income of at least \$6,000,000.

These people for the most part exiled from their homes, must remain dependent upon the committee during the remainder of the war and probably for at least six months after peace is declared, or until they can return to their lands and produce their own food supply.

New and Larger Plans

In the face of this appalling need the committee could do nothing less than vote to enlarge its plan of campaign and greatly to expand its work. The object will be to secure regular monthly contributions of a large total sum in addi-

tion to individual and specific gifts that may be made. Dissemination of full information regarding the need and the progress being made will proceed through a special press bureau that has been organized under the leadership of Fred P. Haggard, now a secretary of the Laymen's Missionary Movement.

Relief Workers

Among other secretaries, missionaries, and field representatives who will give a large amount of their time to this work during the next few months, are: H. F. Laflamme, George F. Tibbitts, Charles T. Riggs, Russell A. Harty, Herbert L. Willett, Jr., James H. Nicol, E. Guy Talbott, W. Nesbitt Chambers, Frederick G. Coan, Dr. William S. Dodd, Dr. E. C. Hoskins, Dr. Jesse K. Marden, Mrs. William L. Nute, Ernest C. Partridge, Charles G. Tracy, George W. White, Professor L. P. Xenides, V. Kurkjian, and Paul Shimmion.

The New York Campaign

The first effort of the field representatives will be to secure the organization of a strong local committee in as many centers as possible. New York City has set a splendid example and a committee has been formed with Mayor Mitchel as Honorary Chairman. With him are associated such men as Frank A. Horne, Acting Chairman; Cleveland H. Dodge, Vice-Chairman; Charles R. Crane, Treasurer; H. F. Laflamme, Secretary; William J. Schieffelin, James M. Speers, E. E. Olcott, Henry Morgenthau, S. T. Dutton, Paul L. Holter, William F. Atkinson, Henry W. Jessup, Joseph B. Morrell, H. A. Hatch, George T. Scott, Ralph W. Harbison, Wm. I. Chamberlain. One man has agreed to meet all the expenses of this committee.

The following have been added to the general American Committee: William Howard Taft, Myron T. Herrick, Charles Evans Hughes, Vance McCormick, Roy Lyman Wilbur. The chairmen of all local co-operating committees will be members ex-officio. This committee from its new headquarters at No. 1 Madison Avenue will gladly furnish necessary literature and other assistance to all who desire it. Correspondence is invited.

Why India is Poor

The hungry multitudes in the land of millions of gods will find relief when the one true God is known throughout the country.

Wilber Theodore Elmore

WHY, in a land of coal and iron, should all railway equipment and machinery come from England? Why does India export nearly all of her cotton, and then buy back the manufactured cloth at an increase of a thousand per cent in price? Why is all farming on such a petty scale, and why are the people compelled to live in a hand-to-mouth fashion? Why are all business enterprises and railways run on European capital, thus draining the land by the dividends?

It is not for lack of mechanical ability. The products of the looms of India have been the marvel of the ages, and now Indian men are showing great skill in all mechanical lines. They are as expert in repairing automobiles as Westerners. As to the land, there is plenty of it. An acre of irrigated, well-cultivated land will raise as much as some small farms in the West. Is it lack of capital? By no means. If the money hidden in secret hoards in India could be produced, she would be able to finance almost any enterprise.

Why then should not the capital of India seek investment in some productive way? Or why should not enterprising Westerners go to India and open up manufacturing

plants in a land where labor and material are cheap and markets are growing prodigiously? Why should not an American farmer put in a big pumping plant and with cheap labor, cheap land and all Asia, Africa and the islands of the sea for his market, make himself rich and help the Indians at the same time?

Some say it is the Government, but this is not true. Others say it is the shiftlessness and laziness of the tropical people. This too I do not believe. Where there is an object to work for, I have never seen people work harder nor more faithfully.

I admit that there are many contributing causes, but I believe that the chief one is seldom mentioned.

Let one visit the cotton mills of Madras and some of the obstacles will soon appear. Here is a firm giving employment to thousands

that has no strikes, has a co-operative system, conducts night schools, and is really doing a great benevolent work, and paying good dividends too. But it took the firm twenty years to learn how to succeed, and meanwhile many others in different parts of the land saw disaster.

But visit the plant. As you come near you will think you are approaching a penitentiary. High walls topped with jagged



IDOLS AND OTHER TROPHIES GIVEN UP BY CONVERTS.

broken glass surround the entire place. There is but one opening. Around this we see a group of armed guards—fierce Sikhs from North India. Not a person passes without being challenged. The noon whistle sounds and hundreds of men, women and children come pouring out of the mills, but every one must stand when he comes to the gate, with hands raised as before a highwayman and be quickly searched from head to foot for possibly stolen goods. And notwithstanding such precautions, I am told that thousands of rupees' worth of goods disappear every month. Recently an engine would not start. Investigation showed that two bolts had been removed. They would sell in the bazaar for a few cents only, and yet the loss in time to the company meant a large sum.

Such are some of the conditions the manufacturer must meet. What about farming? As soon as the grain begins to ripen a guard must be placed over the field, and from that time on until the grain is harvested, stacked, threshed, and finally placed in the dry cistern within the courtyard, a guard must be on duty every minute, day and night. The members of the family are usually the trusted guards. But what about paid guards in a larger enterprise? The guards themselves would have to be guarded. And so the farming scheme breaks down.

But why is money hoarded and not invested? It is the same difficulty; the lack of honesty produces lack of confidence. The Indian has confidence in that secret hoard, but he has no confidence in his fellow-men, and fears stocks, bonds, banks, and all investments. So it comes to pass that money from other lands takes the dividends, manufacturers in other lands reap the profits, Indian people have no money-making occupations and are sitting in idleness and want, while India, exposed to modern competition and the invasion of western trade, is likely to become poorer rather than richer.

Such conditions do not promise much for India's industrial future, for without honesty and a reasonable amount of confidence, no business can be successfully

conducted. Are the Indians then worse than other people? I doubt it. It is their religion which is the trouble. This seems a strange statement, that the religion of a people is responsible for their poverty or wealth, but it certainly is true of India.

No people are going to rise much higher than their religious ideals. When the gods are immoral, deceitful, dishonest, tricksters, what may we expect of the people? And this is what is true of the most of the Indian gods. The gods of the lower classes are evil demons. Those of the higher classes are more refined, but none the less evil. Krishna is a favorite, and he is most commonly worshiped in the act of theft, and his theft is considered a joke.

There is rising in India a community, small as yet, but growing rapidly in numbers and influence, which is showing the way out. It is the Christian community. Coming largely from the lower classes, yet already they have influence far beyond their numbers or position. The outcaste boy of the lowest parentage who becomes a real Christian has prospects better in comparison with his former condition than those of any other boy in the world. The reason is that notwithstanding many defects, on the whole he is trustworthy and people are beginning to find it out, so he is in demand.

Government help, social programs, trade schools, experiment stations, are all good, and helping some, but there is one thing that is doing more than all else combined to overcome India's poverty. It is the work of missionaries, which is permeating the whole social structure. Shiploads of corn in famine time are good, but the one who is interested in feeding India's millions, no matter what his religious belief is, can find no more practical method than that of filling India with the Gospel. And as the people who do send and take the Gospel there, have as their first motive the spiritual uplift of the people, they may also have the great satisfaction of knowing that in addition they are doing the most far-reaching, permanent, and altogether necessary work for relieving India's poverty. Hunger is abnormal in Christian lands.

Missions in the Far East

Impressions of present-day conditions reported to the Trustees of
Union Theological Seminary.

William Adams Brown

THE first impression made upon one who visits the mission field for the first time is of the magnitude of the missionary enterprise. Considered simply as a business proposition missions are a going concern. Both in the physical plant operated, the numbers of men and women employed, and the influence exerted, foreign missions are one of the outstanding facts with which any intelligent traveler in countries like China and Japan must reckon. The compounds of the leading foreign missionary societies occupy large tracts of land in each of the principal cities. The houses of the missionaries are substantial and comfortable. The educational and religious enterprises, judged by the standards which prevail, are well housed. In a city like Shanghai the missionary community numbers perhaps five hundred persons; in Peking and in Tokyo, several hundreds. A glance over the index of the mission year-books of China and Japan reveals a story of many-sided and efficient activity. One feels that in the large cities at least the pioneer stage of Christian missions is past, and that a

work which commands such large resources of men and of money must be judged by more exacting standards than those which were applied a generation ago.



A STEAM ROLLER AT WORK CONVERTING A SECTION OF THE "FORBIDDEN CITY," PEKING, INTO A PUBLIC PARK

Extent of the Success Already Attained

Nor is it simply from the point of view of the money and the energy invested that foreign missions impress the visitor. Their influence in each of the countries in which they are at work is altogether out of proportion to the number of individuals who are concerned. In China the leading educational institutions have been, up to the present time, missionary institutions. Missionaries have been leaders in various movements of social reform, notably the movement for the suppression of opium. In Nanking a Union Seminary graduate, Mr. Joseph Baillie, has

been a pioneer in the work of reforestation and scientific agriculture. In Hangchow the Christian community, though numbering only eight hundred in a population of several hundred thousand, succeeded in defeating a movement for the opening of a quarter for licensed vice,

after the land had been granted and the buildings actually erected.

In Korea, until the advent of the Japanese, missionaries were everywhere looked up to as the leaders of the nation. In the absence of any effective native leadership either in church or state, every forward movement was due to their initiative, and it would be difficult to-day to find any community, even in the United States, where in proportion to the number of their inhabitants, the Christian churches exercise a more powerful influence. In Pyeng Yang I attended the Sunday-school of the Central Presbyterian Church. Three sessions were required to accommodate the scholars who in each filled the main audience room to its capacity. At the first session more than four hundred men and older boys were in attendance, at the second, six hundred women, while the same number of children of both sexes attended the final session. And the Central is but one of seven Presbyterian churches in Pyeng Yang, while the Methodists have a work second only in importance to that of the Presbyterians. At Syen Chun, fully half of the population are Christians, and from both centers an active evangelistic campaign is being carried on, in which the workers are largely volunteers serving at their own charges.

Even in Japan, where Christianity confronts a powerful, independent organization, both in church and state, the influence exerted by Christians on public opinion is altogether out of proportion to their numbers. While I was in Japan the attempt was made to open a licensed quarter near some schools in the city of Osaka. A powerful opposition at once arose, in which Christians were the leaders. On many important social questions, such as the divorce question, the right of woman to the protection of her person, the drink question, and the like, Christianity has proved itself a powerful factor in the formation of public opinion. Measured by what it has accomplished, the amount which has been expended for Christian missions has justified itself to date.

Greatness of the Work Still to be Done

A third impression produced by a visit to the mission field is of the greatness of the work still to be done. This is true even when one takes the narrowest view

of Christianity as a purely individualistic religion. Respectable as are the numbers of the converts, they are still, with the single exception of Korea, but a small fraction in each of the non-Christian countries, and when one passes from the individual to the social point of view and considers what has still to be done to create a Christian society, one feels that one is facing a task not for decades, but for centuries.

This impression of the greatness of the task is most vivid in China. I spent two days in Hwaiyuan, with James Cochran. Hwaiyuan is, I suppose, one of the best managed mission stations in China. It has an excellent hospital, a fine church, good schools, and an adequate and spacious compound for the workers. The work has been well manned and conducted with intelligence and success. A Christian community has been gathered; boys and girls are being trained, and through an evangelistic campaign the influence of the central station is reaching into the surrounding villages. Yet when one measures what has been done by what still remains to be done one realizes the vastness of the task. Sanitary conditions in the city are conspicuous by their absence; the village washing is done in a pond into which the sewage of the city drains, and Mr. Cochran found it convenient to send his wash to Nanking, three hours away by rail. Foot-binding is still almost universally practised; executions take place on the public road outside the village, and the bodies are left to lie unburied until the family or some friend comes to reclaim them. The exposure of female infants is of common occurrence. When I was in the hospital Dr. Samuel Cochran showed me a man whose body was frightfully burned. He was a respectable merchant who had been beset by robbers and tortured in order that he might betray the whereabouts of his money. As Chinese communities go, Hwaiyuan is a very decent place, and the magistrate, the center of all power in the Chinese community, a good one as magistrates go. But when one applies to such a community the standard of the Christian social ideal, one realizes how much has still to be done before China becomes a Christian nation.



STUDENT VOLUNTEER BAND, NANKING UNIVERSITY, NANKING, CHINA

It would be unfair to generalize from a single example; but the impression made in Hwaiyuan was confirmed by what I saw elsewhere in China. Except in centers like Shanghai and Tientsin, where foreigners have exerted a controlling influence, one hears everywhere the same story of inefficiency, inertia and corruption. More even than in Syria I felt myself transported back into pre-Christian conditions, both as to economics and as to psychology. With human material of unusual promise, with capacities for industry, endurance, patience and good humor unparalleled in any other people, with individual examples of character and achievement nowhere surpassed, there is yet something lacking in China which it will take generations, yes, centuries to supply. Of India I can not speak at first-hand, but with this exception China impressed me as the great mission field of the world.

When, however, one shifts one's point of view from the longer to the nearer future one is led to modify one's judgment. In magnitude China may be the great mission field, but in urgency Japan comes first. This is due to many different causes; in part to the more effective social organization of Japan which makes it possible to influence the whole country

more rapidly and more effectively; in part to the relative strength and independence of the native church which has in Japan a power which the church in China does not possess; but above all, to the strategic position which Japan holds in the political world with reference both to China and to Korea. Like all the countries of the world Japan faces a crisis in her political fortunes, and her decision both in questions of domestic and of foreign policy will have momentous consequences not only for Christianity within her own borders but in the world. Nowhere in my judgment is Christian leadership more needed than in Japan to-day, and nowhere will the next ten years count for more.

There is an impression in certain Christian circles that the work of missions in Japan is practically over, and that from this time on the responsibility for Christianizing Japan can be laid upon the shoulders of the native church. I believe that this is a mistaken impression, and that there will be work for the right kind of missionary in Japan for many years. It is true that the work of the missionary in Japan is very different from that of the missionary in China. In China what is needed is patient instruction in the elementary tasks of sanitation, economics and citizenship, until a generation of Chi-

nese has been raised up who are able to assume the responsibility of Christian leadership all along the line. In Japan the problem of the missionary is to co-operate with the leaders of the native church in creating a public sentiment strong enough to affect the life of the nation as a whole. In view of the strength of the anti-Christian influences now at work in Japan, this is a task as important as it is

difficult, and it would be unfortunate if the recent emphasis in missionary appeal upon the needs of China, an emphasis not greater than the facts warrant, should obscure even for a moment the equally important, and as I believe, even more pressing need of Japan.

A second article, giving further impressions, will appear in the May number.



The Week Day Church School

Is it needed? What is its nature? A second article will deal with the experiment in Gary, Indiana, and a new approach to the solution of the problem in New York City.

Harry Webb Farrington

WEEK-DAY religious education is as old as religion and education. The present wide-spread interest in the subject and activity in seeking new solutions to the problem are due to an occasion and a cause. The occasion was the challenge of a certain city school system to the churches to share with it the various hours of the day for training the children for the churches, in order better to help the school and the home to train them for the community. The cause was, that since the Reformation, most of the Protestant clergy have over-emphasized preaching to adults, to the neglect of the teaching of children, resulting in the laity coming to the rescue through the modern Sunday-school. Since the separation of church and state the school could not adequately deal with the moral and religious problem; and the church, through the Sunday-school alone, has not accomplished all it might as an educational institution. The time has come when the schools need the help of the church and the church needs the essentials of the educational process which the schools have evolved. Systematic religious education in the church and by the church during week days, is the means by which the two long-existing forces are brought together. The solution of these problems will be

found in the relation which must be effected between the two in the interest of the home.

The Need

Week-day religious education is needed for the following reasons:

1. To co-operate with the Sunday-school in carrying out the high aims and standards set by its present leaders. More time is needed to carry out a program which includes not only the giving of information, but the training of the emotional life, and the formation of habits by doing.

2. To join with the church in organizing and unifying its educational work for the children. In addition to the Sunday and the day school there exists the junior young people's organizations, mission bands, brotherhoods, recreational work, etc. The better these independent movements become the more they overlap. Week-day religious education offers an opportunity for a correlation of them all. The aims and program for the child will thus be simplified and more effectively carried out.

3. To help the church propagate itself as an institution. The ministers and other teachers now unavailable will have more time to help train all the children of the church to become attending, worshipping, loyal and serviceable members of the local

church, and of the denomination as a whole in its great home and foreign tasks.

4. To assist the church in preparing its children for service in the community, thus taking its proper place alongside of the public school as one of the essential educational agencies in a democracy.

In brief, week-day work is needed to afford a sufficient time for thorough instruction, to create a better kind of school atmosphere, to command the services of the best teachers, to take advantage of successful methods, to secure adequate equipment, and to apply such a compelling curriculum as will enable the church to successfully secure maximum results from its entire child constituency, in training them for life.

The Character of Work Attempted

What the work should be will be determined by what is needed. After having been a Sunday-school teacher since seventeen years of age, the deepest impression that has come to me out of the new experience of dealing with all grades of children, every day of the week and every hour of the day, for almost three years, is that since the new institution is using time during school hours, it is in competition with the free and normal work and play periods of the school. The children come expecting and demanding something worth while. At once the church is challenged to have a school that, because of its quality will receive the approbation of the children themselves. It must be a church school in name and nature. Owing to the indifference and antagonism of many to the church there is a tendency to be ashamed of the very name and to compromise by labelling the organization something more secular. Since a correlation of all other children's organizations will be effected, the inclusive name should be "church school," the various sessions being designated as the church Sunday-school, church day-school, church night-school, and church vacation-school.

It should be a school for, of, and by the church for the following reasons:

The church needs a recruiting station and not an organization which tends to become an end in itself.

The child should be trained early to think, feel and work in the atmosphere and machinery of a definite and tangible church life.

Training in church worship, intelligent listening to church sermons, contributing to current expenses, and habits of benevolent giving should be so thorough and fixed, that the danger of being absorbed and isolated in some particular organization of the church would be overcome.

The child can best be prepared for the community when the church helps and supplements the school and home, and thus provides an ever-enlarging church life. Too many churches forget to build the child into the church, and so the child is imperfectly prepared for the community and at adolescence is entirely lost to the church.

It should and must be a school rather than a mass meeting or assembly.

Since morals and religions touch every phase of life, the entire personality must be trained according to all the laws and facts of the personality, through every activity which can be employed for educational purposes. There can be no true education unless the principles and methods are founded upon a sound and adequate pedagogy and psychology.

Since the sessions are in competition with public-school time, a school atmosphere and equipment is necessary to maintain the integrity of the school life of the child, and to solve the problem of interest, attendance, discipline, and reaction.

A compelling, comprehensive and economical curriculum is needed to insure the support of the parents, the recognition of the public school, the loyalty of the pupils, and the assistance of the best teachers.

Leaders with strong moral qualities and convictions are indispensable and inevitable, thus solving the problem which the public school has not always solved, for the church will demand quality of personality, and the child will demand trained leadership in the teachers.

In the above brief statement are summarized the chief principles and ideals which have inspired the church day-school movement. How these principles are applied is another story.

The Japanese Billy Sunday

Far and wide across the world have penetrated the name and influence of America's most successful evangelist.

W. G. Grady

HALLELUJAH KIM, Japan's "Billy" Sunday, is in the midst of a movement in Japan second only to that religious wave which is sweeping the United States in the wake of the Sunday evangelistic campaigns. Seimatsu Kimura, the Japanese evangelist, came to the United States, attended Mr. Sunday's meetings for months, and returned to his own country to introduce the methods used by the American evangelist.

Every feature of the Sunday campaign was studied carefully by the Japanese. The American plan has been followed as closely as conditions would permit by the evangelist who recognized the value and permanence of Mr. Sunday's work. The chief point in the success of the Japanese evangelist has been in enlisting Christians of all denominations behind him. With a steadiness of purpose and a high type of honesty in evangelistic work, Hallelujah Kim is making history for the country of his birth in the thousands of converts he is obtaining through his stirring sermons and other activities.

Twenty-five years ago, Seimatsu Kimura confessed Christ and for this was driven from his home by an intemperate father. Entering an industrial home he earned his way by delivering milk and newspapers. During this period he obtained his first two converts to Christ. This work was done at a Sunday-school for poor children to which Kimura devoted all his spare time and most of his allowance. For two

years he worked faithfully and when nineteen years old came to America. Rich in the determination to live out the ideals of Christian manhood, but poor in this world's goods, he said that he came to America "to learn how to win souls for Christ."

Four hours after he landed on the Pacific coast he attended a Salvation Army meeting and brought one soul to Christ. Soon after this, Mr. Moody went to California and Kimura, hearing of the Moody Institute, decided to take a two-years' course there although he had only thirty-five cents with which to start his education.

Obtaining an audience with Mr. Moody, the young Japanese pleased the evangelist with his determination to work for Christ, and Mr. Moody assisted him on his way east. Aided by several fellow-countrymen and a scholarship he finished the two-years' course at the Institute. He left Chicago penniless but with a firm determination to use his knowledge in starting men toward a Christian life. His first meeting was in a St. Louis jail, where seventy-five prisoners answered the evangelist's call

to lead a better life.

Although his goal was Japan, where he aimed to work with his own people, he lacked money to cross the Pacific and not until he reached the coast did friends come to his rescue and advance the money. Arriving in Japan in 1901 when the real awakening of Japan was in progress he began work in the Hokkaido jail



and led five hundred to Christ. For six years he visited the Presbyterian and Reformed missions, winning many. He finally took charge of a run-down church at Kyoto which had a membership of thirty-five. In a short time he reorganized the church into the most flourishing in the ancient capital.

Kimura then decided to come to America and study the methods of Mr. Sunday to make his work more effective in Japan. Kimura followed Mr. Sunday from city to city, studying his methods and results with relation to his work in Japan. He decided to adopt Mr. Sunday's entire plan of campaign and transported it to Japan. Although he has adopted many of the mannerisms of Mr. Sunday, Kimura is not merely an imitator, but he has many original ideas which he is following.

His new methods were met in Japan with doubt. Kimura was given a week

to try out his new system in one of the large cities. For seven nights he filled the huge tent in which he was holding the meetings. He was granted another week and doubters flocked to him and formed an organization which has booked the Japanese evangelist so far ahead that it is impossible to obtain a date for his appearance with any certainty. Japan has responded and the result is a movement that is influencing the entire country and revolutionizing the business, religious and social life.

Kimura's wife is deeply interested and active in the campaigns, and she has proved an able assistant in the cause. Rev. D. B. Schneder, a missionary friend of the evangelist, calls him "a man of great power in prayer, of magnetic eloquence in the pulpit, of untiring energy, and a man with an intense, ever-present passion for saving men."



A Foreign Mission Smile

Why I Do Not Believe in Foreign Missions

By Bromide Smith

1. I have a friend who once met a man who said his wife's second cousin had been on a tour around the world and he said the missionaries were doing more harm than good.

2. The religion of other peoples is as natural for them as ours is for us and just suits their need. We have no right to go out and disturb the beautiful faith and customs of such people as the cannibals, bring them Christianity which is, of course, purely an American invention and happens to suit us.

3. There is so much need at home, so many hospitals and schools that need to be supported that I do not believe in sending thousands of dollars to the end of the earth where there are no hospitals and schools. Besides, the people are accustomed to dying, out there, and do not feel it as we do at home.

4. The money you subscribe to missions does not go out to the foreign field at all, but pays for secretaries and big offices at home. One mission board I know had three treasurers, whereas the bank in our town that handles over \$25,000 a year has only four men in its office force.

Besides I do not think the men in charge are capable of looking after such sums of money as they get; this mission board, for instance, handles over a million dollars every year, I understand.

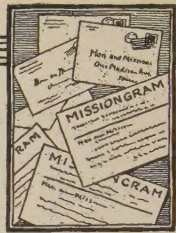
5. It would be much better if the money used on foreign missions were used for the immigrants of the United States. They get so hard and spoiled after they have been here for a while that something ought to be done for them immediately on arrival, seeing that unfortunately so little has been done for them in their own homes before they got here.

6. Many of the young missionaries sent out to the foreign field lose their lives there and I feel sure God does not mean human life to be risked in this foolhardy way. It is another case of the modern carelessness as to human life, about which I was talking to my wife when out in our car last Sunday afternoon, which fills the Monday papers with awful accounts of auto accidents.

7. Foreign missions are not interesting and I freely confess I know nothing about them.—*The Congregationalist*.



Missiongrams



Over half of the ministers' sustentation fund of \$10,000,000 being raised by the Presbyterian Church has now been secured.



According to a statement made by Dr. Mott, the two universities — Cambridge and Oxford—have given more men to the European war than have been asked for from all Christendom for the evangelization of the non-Christian world.



The Young Men's Christian Association in England is co-operating with the leading missionary societies in arranging missionary lectures for the soldiers by a number of the best Indian, African and Christian missionary speakers. In France, Egypt, Mesopotamia, India and East Africa thousands of British troops, many of whom never attended a foreign missionary meeting before, have been inspired by the message of modern missions and successful study groups have been organized in several camps.



The largest leper colony in the world is located on the island of Culion in the Philippines. While the United States Government is isolating all the lepers of the Philippines and giving them excellent accommodations and attention, it is not within their province to provide for their spiritual welfare, and the Mission to the Lepers has sent out an appeal for funds to provide a chapel for this leper community.



Twenty-three years ago it required \$5,000 to send a missionary to Uganda, and it was a journey of from eight to ten months. To-day the journey is made in twenty-four days at a cost of \$175. Then there was one church, one native preacher and two hundred converts. Now there are two thousand churches scattered all over the land, three thousand native preachers, and converts numbering over one hundred thousand.

Rev. Samuel M. Zwemer, editor of the *Moslem World* and missionary to the Moslems, will probably visit China during the coming year to assist in an evangelistic campaign among the Mohammedans in China. The time of the campaign has not been definitely fixed, but it will probably be in the early fall.

It is also hoped that Mr. George Sherwood Eddy, who has been working among the prisoners at the front and the men in training in England, will return to China in the fall of 1917 or early in 1918 to conduct another series of evangelistic meetings.



Salvador in Central America is the most densely populated country in the western hemisphere with the exception of Porto Rico. The Northern Baptist Church is the only Protestant communion with work in Salvador and the following table taken from *Missions* exhibits a striking way the opportunities in the country.

There are in Salvador 220 cities and towns ranging from 1,000 to 75,000 inhabitants.

- 1 city of 75,000 (San Salvador), with one missionary and one native helper.
- 1 city of 50,000 (Santa Ana), with one missionary and one native helper.
- 5 cities of 20,000 or more, and only one occupied ("occupied" means by an evangelical worker of any denomination).
- 4 cities of 15,000 or more and none occupied.
- 15 cities of 10,000 or more and only three occupied.
- 36 cities of 5,000 or more and none occupied.
- 36 cities of 5,000 or more and none occupied.
- 40 cities of 3,000 or more and none occupied.
- 50 cities of 2,000 or more and only one occupied.
- 68 towns of over 1,000 and only one occupied.